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STUDIES IN PHILOLOGY

PUBLISHED UNDER THE DIRECTION OF
THE PHILOLOGICAL CLUB OF THE UNIVERSITY OF
NORTH CAROLINA

VOLUME VI

A MIDDLE ENGLISH TREATISE ON THE TEN COMMANDMENTS

EDITED WITH NOTES AND AN INTRODUCTION

BY

JAMES FINCH ROYSTER

PART I—TEXT AND NOTES

CHAPEL HILL
THE UNIVERSITY PRESS

1910

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A MIDDLE ENGLISH TREATISE
ON THE
TEN COMMANDMENTS

(From St. John's College Oxford MS. 94. 1420-1434)

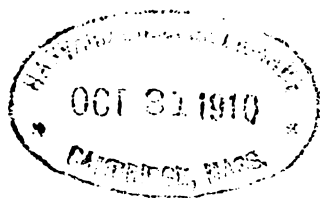
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The University

PREFACE

The following text is printed from a transcription that I made at the Bodleian Library in June, 1910. As long ago as 1891 the Early English Text Society announced for publication "Theological Tracts, St. John's College, Oxford ms. 94, copied by John Lacy of Newcastle-on-Tyne, in 1434." The undertaking was given up by the first editor, and several years ago a copy of the ms. was put into my hands for editing. Since it is impossible at this time to bring out the whole text, I am publishing here the first and most important of the tracts. Later I hope to put into print the three remaining tracts.

It has been attempted to print the ms. just as it stands. Contractions have been printed in full ; in every case they have been indicated in the usual way. No conjectural readings, or betterings of the text have been inserted into the text itself. Obvious errors are reproduced just as the scribe made them. Where these occur, I have given what seems to me the correct reading in the Notes at the end of the text. Running foot-notes supply all information in regard to scribal changes in the text.

Part II will contain an Introduction which will discuss the scribe, the form, the *exempla*, and the language of the Treatise. This will, it is hoped, appear at some time during this year.

I wish to thank Mr. W. H. Stevenson, M. A., Librarian of St. John's College, Oxford, for his kindness in putting the ms. at my disposal ; Professor W. D. MacClintock of the University of Chicago for allowing me to use his comments on the ms. readings ; and Professor John M. Booker of the University of North Carolina for his pains in reading the proof-sheets. The help that Professor John M. Manly of the University of Chicago gave me is but one of a countless number of favors and kindnesses that he has shown me.

JAMES FINCH ROYSTER.

THE UNIVERSITY OF NORTH CAROLINA,
Chapel Hill, N. C.,
September, 1910.

A TREATISE ON THE TEN COMMANDMENTS

THE MANUSCRIPT

THE TRACT ON THE TEN COMMANDMENTS here printed for the first time is taken from St. John's College, Oxford, MS. 94, fol. 119–fol. 126, a vellum folio, $10\frac{1}{2} \times 7$ inches, of the first half of the fifteenth century.¹ The manuscript contains one hundred and fifty-one folios, and is divided into fifteen chapters. Bound with a heavy dark green binding (19th. century), it is in a splendid state of preservation. The text is beautifully illuminated throughout with many fine miniatures in colors and burnished gold. A few of these miniatures are partly scratched over; one of the figures on fol. 1 b has been cut out. The chapter headings are written in red, and the Latin in the English text is underlined with red. The manuscript was formerly in the possession of John Bellingham, whose name is written on the original binding. It is not mentioned by Bernard, *Catalogus Librorum Manuscriptorum in Unum Collecti*, Oxford, 1697; but it is fully described by Coxe (1852).

Although it is evident that different parts of the manuscript were written at different times, the writing throughout is clearly that of the same scribe. It becomes gradually more uniform as he proceeds. At fol. 127 the writing changes perceptibly, growing larger in size and more angular in shape; but about fol. 130 it regains by almost imperceptible degrees the form preceding fol. 127. Between the lines and in the margins there are frequent corrections of and additions to the text. These are, however, of but slight importance, merely the corrections of such errors as a penman will naturally make in copying,—the insertion of words carelessly omitted, or the altering of clearly mis-copied forms. There is no re-writing of seriously involved or misunderstood passages. Some of the alterations of the text are in the hand of the first copyist, both at the time of the first writing and at

¹Two dates are found in the MS.: 1420 and 1434.

the time of a later revision ; while others are in a second hand, —probably that of Roger Stonysdale, to whom John Lacy, the first scribe, willed his book. In the foot-notes the first hand is denoted by A, the second hand by B.

Coxe, *Catalogus Codicum MSS qui in Collegiis Aulisque Oxoniensibus hodie adservantur*, Pars II, p. 26, gives the following description of the contents of the manuscript :

1. Commemorationes de Sanctis, tabulis pictis, numero xxxvii., illustratae. ff. 16.

2. Kalendarium. fol. 10.

3. Horae B. Mariae Virginis, Litaniae, Officium defunctorum, Orationesque, hic illic tonis instructae musicalibus. fol. 17.

4. Orationes privatae ex SS. Augustino, Beda, Thoma Aquinate, et Augustino. fol. 102.

5. Orationes aliae, Psalterium S. Hieronymi, etc. fol. 108.

6. Commentarius in Decalogum ; *Anglice*. fol. 119.

Incip. praef. "Takuth heed and ge mow understonde that God has gifen us ten commawndementis."

Incip. comment. "The first¹ commandement of God, Non adora-bis deos alienos, That is thou salt not honor no fals godes, rígt as oure Lord God has saide."

7. Septem peccata mortalia, opera misericordiae, sacramenta, etc. *Anglice*. fol. 126b.

Tit. i. "The semfne deedly synnes."

8. S. Hieronymi ad Demetriadem epistola in capitula quatuordecim distincta, subjunctis aliis quatuor capitulis ; praevia tabula ; *Anglice*. fol. 127.

Inscribitur, "Heer begynneth the pistyll of Seint Ierom the wiche he wrotte to a mayden Demetriadem²"

Tit. cap. xv. est iste, "How that a man or a woman schal doo when that doucion³ is withdrawn, and how that thai schul stonde stabul in the loue of God."

9. Tractatus de confessione ; *Anglice* ; fol. 142 b.

Tit. "Heer begynneth the tretý that perteyneth to confessione."

¹ Ms. firste.

² Ms. demetriade.

³ So the ms.

Incip., "Confession may nougt¹ been departith for to telle to oon prest and make open."

10. Sententiae ex SS. Patribus collectae. fol. 148 b.

11. Carmen de confessione ; *Anglice*. fol. 149.

Incip. "Now to the honor of God and the blessud Virgine Marie se² clene."

¹ Ms. nough.

² Ms. so.

Orate pro anima fratris Iohannis lacy anachorite de ordine
 fratrum predicatorum noui Castri super Tynam qui hoc pri-
 marium dedit domino Rogero Stonysdale Capellano ecclesie
 sancti Nicholai noui Castri super Tynam ad totum tempus vite sue.
 et post mortem predicti domini Rogeri. volo ut tradatur
 (fol. 1) alii presbitero dicte ecclesie secundum disposicionem
 dicti Rogeri ad terminum vite sue ; & sic de presbitero in presbiterum
 in eadem ecclesia remanendum dummodo durauerit ad orandum pro
 anima predicti Iohannis lacy Anachorite. Anno domini millesimo.
 CCCCmo XXXiiijto.

Preyeth¹ for þe saul of frere Ion lacy Anchor, and Reclused in
 þe new castel upon tynde: þe wiche pat wrooth þis book, and
 lymned hit to his awne use. and aftur to othur, in exitynge hem
 to deuocion and preyers to god. And perfor, for þe
 (fol. 101b) blessinge and loue² of god And oure lady ; And of seint
 (fol. 102) Michael, And of him pat made þis book, pat neuer
 man ne woman lete departe þe engeliche from þe
 latyn, for diuers causes pat been good & lawful to my felynge.

Incipit prologus—id est prelocusio.

Takuth heed & ge mow undurstonde pat god has gifen us ten
 commawndementis. pat is. pat ille a cristen man religeus &
 seculer awt² for to kepe parfitly. as pai wol faf per saules.
 And pat¹ may ge se be many resonnes. ffor man was principally
 ordayned for to be obedient to god and to drede him. and for to kepe
 his commawndementis. As saloman sais. *Deum time. & mandata eius*

¹ This paragraph is in large gold letters.

² The *t* is above the line by B.

² Above the line by A.

observa. ¶ Anoper rosen is. pat god has gifyn his malison to alle pat doos agaynes his biddyng. *Psalm. Maledicti qui declinant a mandatis tuis.* In *deutronomio. xxviiij.* wher pat oure lord god (fol. 119
col. 1) sais. ¶ if pou haf my commaundementis in despite. and settist pam at litul. pou sallt haf my malison in towne. and withouten towne. ¶ ffor waryed salle be pat comith of pe. ¶ That is to say. Thi childeren. if pat¹ pai followen pi wayes. pai salle be waryed. ze and pine howse. & pi bestes. pi corne. and alle pat perteynnethe to pe. ¶ And perto pi self² salle haf my meleson weper pat pou³ gast in. or pou gast out. & wydur pat euer pou gaste. euyl day salle pe betyde. and pe payne of helle to pi rewarde. ¶ ffor to hem salle god say. *Ite maledicti in ignem eternum. qui paratus est diabolo. & angelis eius.* That is: God schal say at pe day of iugement. Go ze fro me. ze waryed in to pe fire of helle. pat is dighth to pe deuil. and alle his angelis. & to alle pam pat hathe my maleson. ffor pat be poo pat han my commaundementis in despite. ffor *scint gregor says.* ¶ ffor prouinge of luf. is castinge forth of pe werke. ¶ Bot to pam saith god. pat obediently & mekely kepithe my commaundementis. he schal haf my blessinge go he in. go he out. and zoure childur. & zowre bestes. & zowre corne. & hous. & alle pat tille zowe langes: & widur so ze turne. ze salle be blessud. & good day salle ze haf & ioy⁴ withouten ende. ffor to pam God (col. 2) salle say at pe day of iugement *Mathei. xxv. Venite benedicti patris mei. parcipite regnum quod uobis paratum est ab origine mundi.* ¶ That is, sait god. comithe ze pe blessed chirderen of my fader. & take ze in possession pe kyndoom pat is maad redi to zow fro pe makyng of pe worlde. ¶ ze schul undurstonde pat peer been sum men & women. & pai say pai may not kepe pe ten commaundementis of god. and pai say pat pai been so hefy and straith to pam pat pai may not kepe pam. ¶ Alle pese been undiscret & unreasonabul. & not wys in gouernayle. pat say so wilfully. ¶ ffor heer pai putte agret defaulthe to god. per as may noon been. ¶ ffor if pat he commaundethe his preceptis for to be kepud up payne of deedly syn

¹ In the margin by A.

² The *l* in *self* is written over an erasure.

³ *pai* *pou* is repeated and struck out with red ink.

to alle degrees. both to religi^{us} & to seculer. to weddethe. & sengelle noon accepte. but it were so bot pat pai mixth kepe pam if pat pai wolde. it were agret defaute in god. per as may noon been. ¶ ffor he gaf neuer precepte. ne commaundement to noon of his resonabul cretures bot pat pai mowen kepe pam so rosonabully if pat pai wol. pat pam needeth noxt to syngedeedly. if pat pai wol trauelle gostly. for by pis trauelle gostly. we ouercome pe deuel. pe world & pe flesche. & for to haf rewarde in pe blisse of heuene. for pis pouer hath pe saule gifen of god be grace to ilke acristen men & wemen. ¶ ffor we reden in pe gospel. Mathei. xix. luce. xvij. per cam aman to criste & sayde to him. good maystur. what good pinges salle. I. doo pat. I. haf euerlastinge lijf. ¶ & criste answarded him & saide. kepe pou pe commaundementis. if pat pou wolt entre in to euerlastinge lijf. ¶ So ge mowe undurstonde pat god confermed it in pe olde lawe sikurly wreten into tabullus of stoon. & oure sauior criste ihesu confermyng pe in pe newe lawe euerlastanly into pe tyme of doom. ¶ Than pis zenge man saide to criste. I. haf kepide

alle pese pinges from my zowthe[#] what salle. I. do mare. (fol. 119b)

¶ Than crist saide to him. if pou wolt be perfit. go pou & selle alle pinges pat pou hast. and gif it to pore men. & pou salle haf tresur in heuenn. & come &¹ sue pou me. ¶ Now taketh heed ge wrecches & kaytifis. pat sayen pat it is strayte & harde for to kepyn pe commandementis of god. and grucchen per agaynes. ¶ Lo pou wrechee. if pat god had gif pe a commaundement & acharge. pat pou schuldest haf sold alle pat pou haste : & gif it to pore men. pen pou wreche woldest haf playnned & grucchud sore a gaynes god. ¶ If pat pou grucche agaynes pe wordes & doctrine of oure lord ihesu criste.

wer pat he seith in pe gospel of seint Matheu *Mathei. v. Non mechaberis. Ego autem dico vobis. Quis omnis qui viderit mulierem ad concupiscendum eam. iam mechatus est eam in corde suo.* ¶ id est. fforsothe. I. seie to zow. ffor whi. euery man pat seith a woman. for to coueyte hir : now he hath don lecherye bi hir in his herte. pis he seith generally to alle. ¶ Then if pat pou be vexid or meued. pen² be penke pe of pi rewarde pat pou schalt haf of god for

¹ Above the line by B.

² Above the line by A.

pe . . . And taketh heed. & be penke pe wel pat per been. a pousant men & wemen of religiūs. & also of seculeres pat been fairer. schaplokur. and mighthior in alle. pe wilke pat been ful clene & chaste in lijfinge. and al per lijf dayes be bounde per to. pe wiche pai kepe¹ pam ful clene for godes sake & rewarde of blisse. *Ysidorus de summo bono. Qui dei precepta contempnit audire. deum non diligit. Non potest a domino merere quod petit. qui non uult audire quod iussit.* ¶ Thre pe firste commaundementis of god teches us. how pat we salle loue. & beren us queemfully to oure god. ¶ And pe semenith oper commaundementis. telleth us how pat we salle loue oure euyncriston. & be truge to oure neigbur. for he pat is an hundur myle from pe. is as wel pi neigbur as he pat dwelles allur nexith pe. ¶ These ten commaundementis wrot god with is fyngures in two tabulles of stoon. *id#*
 (col. 2) *est. per spiritum sanctum.* & gaf pam to moyses. & bad him teche pam to pe pepul of isrlē. pat weren undur pe ledyng of moyses. & aaron. is broper. ¶ *Seint Austin sais.* Alle pe commandementis of god. been referred to charite. ffor withouten charite. per may no man be sauid. And pe grounde of charite stondeh in pe loue of god. & of pi neigbur. *Seint ion saith in his canon.* ¶ He pat loueth not his broper. pat is his neigbur. pe wiche pat he seeth alle dayes. how pan may he loue god. whom he seep not. ¶ Ther fore seith. seint² ion. he pat saith pat. I. loue god. & hatith his neigbur. he is alier. *Augustinus. Qui sine caritate. nemo potest sauius esse. Omnia precepta diuina. referuntur ad caritatem. Caritas est perfecta dileccio in deum & proximum.* ¶ I pat wrot pis booke. spake oones with aman of perfeccion & of credens
 † pat tolde to me of azenge man. & of azenge woman pe wilke pat he knew. & be fel in his tyme. hit happet so pat pis zenge man sclandured pis zenge woman with an oper man. & it was not soop. pis woman toke it wondur hefy. wan pat scho herde per of. And aftur mony dayes pis woman felle wondur. seek. pe preste was sende aftur with pe holy sacrament. & so scho was schreuen. & pe preste asked hir. if pat scho were in charite to alle men & wemen. & in wil to forgif pam. And scho answarde & saide. I. forgif alle men & wemen saf oonly oo man. pe wilke scho saide pat fals sclandurid hir. & him scho saide scho wolde neuer forgif. And pen saide pe preste. nay

¹ pe above the line by A.

² In the margin by A.

dougtur it may not be pis. pou moste forgif to alle. it wold not be. so
 pe preste tok pe holy sacrament & went hoom. so it fel pis woman died.
 Soone aftur. pis same man pat sclaundered pis woman wente up apoon
 aday to remewe his hors. pat stood y-tedured in gras. or pastur. and
 as he was abowte for to tak up pe stake. him pougth pat scho stood be
 sydes him. And he saide art# pou silke a woman. And
 (fol. 120) scho answard & saide. I. am pe spirit of silke a woman.
 & woo worthe pe saide scho for. I. am dampned for pi sake. Bot
 anoon saide scho. tak pine hors & fache hidur pe preste. So pe preste
 cam. & coniured hir. & scho saide scho was dampned for scho died
 out of charite. for scho wolde not forgif pilke man pat sclaundered hir
 untruly. neuerles. scho saide. he may haf mercy be contricion &
 penans wil pat he is heer. bot per is no remedy to me. per for seide
 scho to pe preste. coniure me to sum drize place out of pe way. pat. I.
 may haf. vij. foote of drines & so he ded. & sodenly scho was agon.
*Iacobi. ij. Qui offendit in uno! factus est omnium reus. id est. circa
 caritatem facit. in qua pendent omnia. silicet. quantum ad vitam
 eternam.*

The firste commaundement of god.

Non adorabis deos alienos. That is. pou saltt not honor no fals
 godes. Rigt as oure lord god had saide. I. bidde gow pat ge
 haf studfaste by leue. And studfaste hope. And parfith
 loue to god & to goure neizbur. ¶ ffor his commaundement. biddeth
 pe to loue him ouer alle pinges. with alle pin hert. & saule & mynde.
 and pin neizbur as pi self in alle uertues. And so pe childe. to fadur.
 & modur. *In hiis duobus mandatis. tota lex pendet & prophete.
 Mathei. xxii. ysidori soliloquiorum. Quod tibi fieri vis. fac alteri.
 Quod vis fieri tibi alteri non inferas.* ¶ Agaynes pis precepte. & com-
 mandement of god. doos thre maner of men. ¶ pai pat trowen &
 truste in wyche craftes. ¶ or be pe deuilles crafte sekis helpe of seke-
 nes. ¶ or elles helpe# of defens agaynes par enmyes.
 (col. 2) & foos. ¶ Or elles for to arayse pe deuille for to with
 ho pat staal pe good. ¶ Or elles for good pat is hud. or stolon. ¶ Or
 gar charme per childuren.¹ or bestes. And also of alle coiurisons pat

¹ The / in childuren is in the margin by B.

been euyl. ¶ And also expermentis. And of turnynge of loues. & of keyes. & of sorcere in rynges. ¶ And alle oper sorcereus & charmus. & writtes. ¶ Alle pese mester men. & wemen. pai been out of pe feith of haly chirche. And do agaynes pe commaundement of god. ¶ ffor¹ nopinge of pese² usud with outen pe conseil of uertues lijfers. & rigth good clerkes. & per to uertues in lijfinge. ¶ And also per been many &³ han been by fore tyme. pat han halde many euyl opynions. both men & wemen agaynes pe feith of haly chirch & agaynes studfast fieth of haly chirche wilfully. ¶ Lo wat seint Austin seis to alle silke men. & wemen by forsaide. ¶ pese maner⁴ of men han⁵ lost pe byleue⁶ he sais of cristondam ¶ And pai beem felaus to paynimus & to hethenmen and for to haf paynne endeles. bot it be so pat pai haf repentans her. & do penans per fore. *Raimundus dicit.* ¶ *Regulariter. Omnis dunnancia quocumque predictorum modorum. uel alio simili fiat prohibita est. & maledicta a deo. et sancta ecclesia tamquam ydolatriam. & infidelitas.* ¶ Now ze wemen takethe ze heed. for per been many of zow pat errith be mys byleue. & obstinat of wyt of zowre childeren pat been new boren or pai been cristunned. & aftur maken supersticions. pe wiche been not lauful. and pai been reprouabul. As for to lay it in a syf bifore any oper pinge. because of wicked wixthes. & per to bred & chese. or⁷ elles of pe (fol. 120b) fadur of pe childe sum preuy clooth. ¶ or elles in tyeinge to stool. of forme. and so of oper pinges pat is not lauful. ¶ Bot ze schul undurstonde pat. I. writte pis pat ze schul haf consciens per of. and for to amende it in tyme to comynge. ffor. I. do zow to withe. it is not lauful. for be silke supersticions pe wicked spirit oftetymes hath puwer of pe childe. alle his lijf dayes aftur in sum mater aftur pe child haath disposicion to. & mekel of zowre defeaute. ¶ Bot ze wemen. ze mow undurstonde pat pis is lauful & moste sikureste to zowre childuren bope for body and saule. and moste sikureste to zowre consciens ¶ Whan pat pe childe is boron. wrap it in fayre lynnyn clooth & warme. and lay it as ze see beste for to doo. with outen ony supersticion be forsaide. and pan make pe signe of pe cros per up on: and as sone as ze mowen & in hast lett make it acristen man. or woman. ¶ *Seint gegor rehersith in his⁸ dyalogus.*

¹ Written in blacker ink by B over an erasure.

² Above the line by A.

³ The r is above the line by A.

⁴ has lost pe byleue is repeated and struck out.

⁵ Above the line by B.

of aiew. pat was an uncristen man. was saued from þe pouer of wicked spiritus be signe of þe cros pat he merked up¹ on him. & þer power was adraw be cause he made þe signe of þe cros up on him þai mighþ do him no durans. ¶ And also we reden of an oper iew on þe same wise. of þe feste inuencio sancti crucis. ¶ ffor ȝe schullen fynde þis for þe beste & moste sikureste. to þam pat been cathecuminus. with outen ony supersticion before said. saue oonly þe signe of þe cros. ¶ Also agaynes þis commaundement men doos pat for hope of mannes help pat leues þe serues of god. or pat brekes þe commaundementis² for hope of lordschup. or for hope of wyninge þorge crafte of trauel leues his preers. or lettes for to go to chirche on þe sonday to serue god. ¶ ffor god sayde be Ieremie þe prophete. wereid been pilke men. pat for any þinge leues godes serues pat he schuld do. Or for ȝernynge of ony godes.³ doos wilfully synne. *Ieremie. xlvij. Maledictus qui opus dei facit fraudulentem. uel secundum aliam litteram negligenter.* ¶ The prydde maner of men is. when pat aman wol for loue of his flesche: or delite. or for drede of bodely payne. or for drede of deeth. or for fauour of man. wol do agaynes þe biddinge of god. & of his commaundementis. he what euer he be. he has in his wille forsaken him. and has maad pat his god. pat was þe cause of brekyng of his commandementis. *Mathei. vj. ubi. enim est thesaurus tuus: ibi est & cor tuum. gregorius. Probacio ergo dileccionis. est exhibicio operis. Augustinus. homo ab homine colitur quod pre ceteris diligitur.* The undurstondinge of þese textis is. pat þinge pat pou loueste meeste. and pat pou erte moste bisy to wyne. or to plesse. & lapuste to lose: þan pi wille & pi deede schewes welle pat. pat is pi god. ¶ ffor it is þe commaundement of god pat pou sallt loue him ouer alle þinge. & pi neizbur as pi self in alle goodnes & lafulnes. Bot bi þis it semetwel. alle þinges pat men louen agaynes godes wille þai make it þer god. ¶ ffor gret syn it is to man. or woman. for to loue þe creature more þen þe maker of þe creature *Mathei. x. Qui amat patrem. aut matrem. aut filios. aut agros. etcetera.* (fol. 121) ¶ Oure⁴ saueour cristie ihesu rehershith in þe gospelle of seint Matheu & saith. pat what man. pat loueth fadur. or modur. wijf or childe. broþer or sustur. lond. or rente more þan me. he is not worthi

¹ In the margin by A.

² Altered by B to *godes*.

³ Above the line by B.

to me. ¶ Now þou man or woman weper euer þou be. þenke þou salt diee. & ich salle be rewardeth aftur his wirkyngge aftur he salle passe hennes. & sett not þin hert on þat salle sone passe. ¶ ffor seint gregor saithe. *Presencia gaudia sequuntur perpetua lamenta: nemo potest hic regnare & gaudere cum seculo. & illic regnare cum deo. non meretur post mortem habere gaudium. qui ante mortem. non cognouit se moriturum.* ¶ Therefore. wen þat god visitith þe. with los of godes. or elles he taketh to him wijs or childe be pestilens. or bi ony oper sekenes. þen be not gruching ne growninge agaynes þi maker god. & þen putt þi wille in to his wille. ffor he taketh aman or awoman wen þat it is beste for þam. and plesinge to him. perfor crye þou not ne gret not agaynes god. Ne fle not þou þe sande of god. fro oo place to anoper. þou ne þi childeron for no pestylens. ne for no silke maner þinge. ¶ ffor þou salle undurstonde. þat it is lafulle. if þat þou be seeke for to use medicinus to lenthe þi lijf in goodnes for to serue god þi maker. Bot for to flee. or avoyde þe visitacion of god. I. konnot fynde. þat. þat it is laful in serten. not plesinge to god. *Seint. Bernard* sais. Ther is no sikur lijf with outen a clene consciens¹ wer þat aman abidith deeth with sikurnes. & resaiueth him with swetnes

The secunde commaundement of god.

Secundum mandatum. *Non assumes nomen dei in uanum.* That is. ze salle not take þe name^s of god in vayne. ¶ Agaynes þis comandement trespas men & wemen in thre man of wyse. þat
(col. 2) is: he þat swerith needles. wher þat men wolde troue þam with outen ooth. ¶ And anoper is to þam þat swerith fals in comyn speche. or in byngge & sellyngge. or a gaynes consciens. in þat þai knowe wel þat þai swere fals. or swereith þat he can a þinge or knowith a þinge þat he knowith noȝth. ¶ Also. he þat sweres custumnabully. & haath in custom to swere & dismembur. & drawes lymme from lyme of oure lorde ihesu criste þat is: he þat sweres by his herte. & be his igen. and als be his armus. sydes. & wondes. & so of oper dismembringe of him. ¶ These maner of

Quis scriptum est Quod mentitur occidit animam. & perdes omnes qui locuntur mendacium. J^o capitulo. sapiencie.

¹ In the margin by A.

me upbraydeth him. þat he be cam man for us. And þai syn deedly.
 ¶ ffor righth as fleschely sekenes sleeth þe body. Righth so dooth
 gostly sekenes þe saule. ¶ *Ezechielis. xviij. Anima que peccauerit:
 ipsa morietur. glossa. Et non erunt in memoria iusticie quas fecit.*
 into þe tyme he be raysed from deeth to lijf. be grace of contricion &
 penans doinge. *Ecclesiastici. xxij. Vir multum iurans replebitur
 iniquitate. et non discedet a domo eius plaga.* ¶ Also. þoo þat swerith
 by heuenn. or be erthe. or be oughþ þat is in hem. þan þai swere by
 þe maker of þam. and þat¹ is as mekel to say. I. take god to wittnes
 þat maad heuen & erth. þat my word is truth & sooth. And if þat
 het be fals. he wolde þat god bar him fals wittnes. and so for to do
 agaynes his awne techinge. & his commaundemetis. Acordinge
 heerto saithe seint austyn. *Quid est per deum. nisi
 Augustinus. testis est deus. and quid est testis est deus. nisi per
 deum. Quia per lapidem iurat falsum. periurus est. quia non lapidem
 qui non audit. set^e eius creatorem adhibem testem.*
 (fol. 121b) *Mathei. v. Non iurare omnino. neque per celum neque
 per terram. Sit sermo uester. est. est. non. non. Quod
 glossa. id est. autem hijs habundancius est a malo est. ¶ Quare ergo
 cum affectu. uel dicit dominus in euangelio. sit sermo uester est. est. non.
 assidiutata. non. Responsio. Quia affirmacio uel negacio. que est in
 corde debet esse in ore. Iacobi. 5. Ante omnia nolite
 .id est. ex infini- fratres mei iurare neque per celum. neque per terram.
 tate eius cuius neque per aliud quodcumque iuramentum. Sit autem
 iuratur. sermo vester. est. est. non. non. ut non sub iudicio
 decidatis. Ensamplul to alle cristen men & wemen. we reden in þe
 gospelle þat oure sauyor cristie ihesu swar neuer. Bot it were forsothe.
 Or truly. Or in serten. Or so be it. ¶ Neuerþeles. in aiuste & in
 anopon cause be constrayinge of holy chirche lawe. or londes lawe in
 a¹ gret cause. so þat þe¹ cause be iusteful and rigthful in a¹ true con-
 sciens to pi witynge. heringe. and knowinge. it is lawfull for to swere¹
 be god.¹ bot in no comyn speche. ne in Idulnes. ¶ ffor to schew
 asooth in amater þat needes. þat is lafull. þat þou knawest well it² is
 true consciens. it is laful for to swere² be god & be noon oper.³ but
 neuer fals ¶ ffor haly writte sais. The mowgth þat lyeth sleeth þe*

¹ Above the line by B.

² In the margin by B.

saule. ¶ Now taketh heed. and ge¹ mowe lerne wat longeth to aiuste & a rixtful ooth. ¶ flor and it be oper wise usud. it is fals. & lesynge. & periuri.² in pe sixth of god³ ¶ *Jeremy þe prophet. Ieremie. iij.* saith. pat to a iuste ooth. langeth thre pinges. ¶ The firste is truthe. ¶ The secunde is good profit. ¶ And þe thridde is resonabul doom. And if ony of pese thre pinges faylen from þin ooth þan is þi ooth ydul. & gret syn displesinge to god. ouper for fauer of man. or if pat
 (col. 2) it be agaynes truthe. & good consciens. ¶ Also per ben
 sum pat² han in consuetude in byinge and sellinge. and also in comyn speche consuetudely sweringe. & in dismembringe of oure lorde ihesu criste in custom. & in consuetudo & in Idul wordes. I. sai it is deedly synne. ffor þe euyl custom encresith þe syn. And also be pat swerith fals with avisement. & hath it in custom. ¶ Also þe comyn pepul bothe men & wemen offendith. bothe zenge & oolde in sweringe in comyn speche gretly. & because pai han it in custom iche one to oper. & is not undurnemed³ & perfor³ pai haf no consciens per of. bot þe syn is greues and agaynes þe commaundement. ffor he telles us. as it is sayde be fore and geues us ensampul. & teches us how pat we schulde usen us to sweren. fforsope. truly. & sertely etcetera.² ¶ Bot now þe comyn sweringe of comyn pepul. is be good. be oure lady. be seint ion. be heuenn. by my saule. & so of many oper. I. say it is syn. & an euyl custom & lesinge of grace & displesinge to god. ¶ *Causa institucionis est duplex. una. propter infirmitatem hominum de facili dubitancium. Alia causa est. propter intandam ydolatriam. per fore in aiuste & constraynninge ooth helpinge of þi neizbur in truthe. it is lauful for to swe be god. Deutronomie. vj. Dominum deum tuum timebis. & illi soli seruies. ac per nomen illius iurabis.* ¶ Thre maner of lesinges þe been. *Perniciosum. quod est ex auaricia. & nulli prodest. set obest. Officiosum est. quod non ex malicia: & alicui prodest. & alij obest. Iocosum. quod est ex leuitate fit. Augustinus in libro contra mendacium. Mendacium est³ ut ait augustinus. falsa significacio vocis cum intencione fallendi. Omne ergo genus mendacij summo² opere fuge. quia omne mendacium non est a deo.* ¶ We reden of amiracul of oure lady.
 (fol. 122)

¹ Above the line by A.² In the margin by B.³ In the margin by A.

Ther was a¹ clerke pat had gret deuocion to oure lady. and dayly he wolde worschuppen hire. neuerpeles he was vicius in swerynge of grette oothus in so mekell pat god was wrooth with him. And pen oure lady preid to hir sone pat he might been woon of hem pat schulde be saued. And up on aday as pis clerk was in his deuocions to oure lady. sodenly him pougth pat per stood awoman before him with achilde in hir armus. & pen pe clerke spak to hir & seid. woman what is pat pou beriste in pine armus. & pen scho answarde & seid my childe it is sayde scho wol you seen it. and perwith sodenly he haad asixth of pe childe. & he beholdinge pe childe saugeth pe igen of pe¹ childe hangyn on his chekus. pe armus weren ybroken. pe nayles ran alle on blood. his flesch was alto rente. his bonus weren alto broken. his herte was taken out of pe body. And pen pe clerke said. Allas woman² saide he³ hoo hath arayed pi childe pus. And pan scho answarde & saide. what is he worthy saide scho pat pus hath arayd my childe pus.² fforsothe saide pe clerke he were worthy payne euer. fforsope saide scho. pou art oon of hem pat pus haath arayed him pus. bot. I. haf prayed³ for pe to my sone³ for grace. & sodenly scho was agoon. And pen pis clerk was sory and amendith⁴ him. & mad a good ende. *Uincencius reherseith in gestis anglorum.* Of a knygt pat was named sire robart of wirsetur aful almusful man. & to hem specially pat wolde forsake pe lustes of pe worlde. Neuerpeles he had custumabully an ooth in sweringe with outen consciens & amendement & pis was his ooth wen pat he³ swere by godes spere. or be pe spere of

(col. 2)

god. So³ it befell pat pis kneigh³ died. and per was oon good man pat preid enterely to god for pis kneigh³. And so up on atyme per aperid woon to pis good man & saide. it is not pe wille of god pat pou pray for silke asaule. seide he. for he is dampned. Then saide pis holy man nay saide he. it may not so be. he pat was so good aman. Then saide pe angel cometh with me. & he ladde him in to aplace of paynnes. and per was agret putt. & flamus of fyre ofte tymes comon out per-of. loke in saide pe angel. & he loked in. & sawge pe kneigh³ ligge per in brannyng to his sixth. & sodenly per coom oon & smott him porhout with aspere.

*.I. petri. 4. Si
iustus viz salu-
abitur impius &
peccatores ubi
apparebunt.*

¹ Above the line by A.

² In the margin by A.

³ Above the line by B.

⁴ The a is in the margin by A.

& perwith he maade agret cry. & perwith comen out flammus of fyre. and per with pis good man was sodenly per he com fro. & pe angel was sodenly agoo. Then it¹ is good pat we do aftur pe consel of holy writte. for he saith it is to walke wil we han lighth. and to amenden us. for gif pe lighth fayle it is to late.

The bridde commaundement of god

T*ercium mandatum. Memento quod diem sabbati sanctifices.* That is I commaunde zow. pat ze penken up on. to halu pe sonday.

And oper feste dayes ordeyned of holy chirche. Bot agaynes pis commaundement & precepte trespas men on thre maneres. pat is. wan pat pou loueste more erthely wynnynge. pan pe worschup of pe feste of sonday. and oper halydayes ordeynede be holy chirche. And per to pou trauelluste per on for couetise. and pou haste not so gret neede. bot pat pou mizthest² put of to pe werkeday. ¶ ffor pat is brekyng of pe halyday. pat may be reiorned. or put of to pe werke-day³ of serueabul werkes. ¶ ffor it is laful men for to (fol. 122b)

worken on pe werke day for per sustinans. ¶ And on pe halyday to worschuppen god in heringe deuine serues. bope byfore noon. & aftur. ¶ And righth as a man is bysi on pe werkeday for his sustinans for bodely foode. ze & summe for worldly riches. bope bifore noon and aftur. righth so schulde agood cristen man be bisi. bope bifore noon and aftur. in godes serues in heringe of matines. masse. preching of pe word of god. & euynsonge. & complyn. ¶ And so to spende pe for noon in pe serues of god. & in deuote preers. as *pi pater noster. aue maria. & crede.* & so of oper aftur pi konninge. & in haly pougthus. And pat pou hast trespast⁴ agaynes god in pilke woke beforen. ¶ And so aftur noon. for to spende pe halyday continually in serues of god. ¶ Than if pat pou wolt desire for to wethe & knowen how pat pou schalt kepen pine halyday aftur noon in pe serues of god. A gret clerke kylwarby rehersith and tellith. That a good⁴

¹ It has been crossed out with red ink.

² Altered from *trespast* by A.

³ Altered from *mizhte* by B.

⁴ Altered from *The good* by A.

man schulde visite porere men & wemen and for to loken & enqueren. & visiten afturnoones pore bedraden men & wemen. þe wilke been godes preisiners. & lyen in þe boondes of god in sore sekeness. And þerto haue no refressynge. bot of good men & mercyful. And of hem be to vewe. ¶ Bot þe conseil of holy writte is. þat þou be oon of hem

Beati misericordes. augustinus elemasina. id est. misericordia.

þat been merciful. & euer haf þou mynde of þe pore & mercy. ¶ ffor to alle silke god grauntith mercy.

Psalm. *Beatus qui intelligit super egenum & pauperem.*

etcetera ffor to alle silke god grauntith mercy. ¶ So

upon þe haly day afturnoones to sitte be þam & comforte þam: now oon halyday to woon. & anoper halyday to anoper. & so alle abowten. & so for to sitte be hem & talke with hem. & comfort þam be good wordes. & ¹ for to suffur þer sekenes

.Naum. 2.
(col. 2)

mekely and þe chastesinge of god lowely. ffor god þencchith not² dowbul. heer & hennes. ¶ ffor gif þat we taken oure sekenes mekely. and gruche not agayne god.

we schul be with him partyner of his passion. & rewarde in þe blisse of heuene. ¶ ffor it is agret token of loue of god to us. wen he sendet us sekenes. or loos of good. or katel. etcetera. *Apocalypsis. 3. Ego quos amo. arguo & castigo. Ecclesiastici. 31. Infirmitas grauis. sobriam facit animam.* ¶ Than if we gruchen wilfully agaynes god. þen lese we rewarde of god. for oure unpaciens. ¶ The best remedy is þe passion of oure lorde ihesu criste. & þenke if we suffur mekely. we schullen be partyner with him of his passion in his gorie. ¶ And in þis maner for to ³ sitte be hem and comforte þam in god. alle þis is gostly almusededes. ¶ And if þou may gif þam bodely almus as mete. or drinke: or bope in comforte of þam. or clopinge aftur þi pouer. & so in þis oo visitacion of charite. þou fulfilleste. iij. dedes of mercy bedely ³ & gostly. ¶ And þen hoom to þin euynsonge. & so hoom till þin awne hows. and þen is þis commaundement keped. & þe halyday wel. I. spendeth. And þen for to encrease loue & charite. it is laful ynowe. for to take in aneigbur. or two. or iij. or as many as þou wolte. þai to come to þine. howse. or þou to paren. and disporte zow in alle honeste & lafulnes. & sitte & talken of goodnes. an howre. or silke atyme. & so ich oon take his leue & goo to his awne ¶ Bot ȝe salle undurstonde. ȝe wyn & ale

¹ Above the line by B.

² Above the line by A.

³ So the ms.

sitteris. & ze dijspleers. & hasardurus. pat spenden pe halyday in gloteny & in waaste. & woon of zow destrith pat wolde susteyne mony mesurabul men in pe luste of glotene. & alleso wastith zowre good. & oper mennes to: and maketh zowre baly¹ zowre good. And zowre chirche pe tauerne. ¶ pe prophet ysai saith. in pe name of god. ysai. 5. *ve qui consurgitis mane ad hebrietatem seccandam. & potandum usque ad uesperam. Ve qui potentes ad bibendum vinum: & visi fortes ad misendum ebrietatem.* ¶ lo ze glotonus & wastures of mannes sustinans.

heer ze[#] mowe here pat good warieth zow. & zowre
(fol. 123) maystur pe wicked spirit gladeth zow. & biddith zow alle be mery & glad. for pis wol make zow men he saith. &. I. wol rewarde zow in tyme to comynge for zowre ocupacion.

¶ *pride.* ¶ Therwith cometh in pride. & settith him in pe middel of alle. and pan he beginneth to boste & ruse him self of many pinges pat he hath not. ne kowde. & alle saien it is sooth.

¶ *couetise.* ¶ Then couetise herith pat. & pan cometh he in boldely. & he cherith pam alle. and anoon he bi ginneth for to bargaen. and pen lacketh not gret opus & sweringes and pan is ich of pam abowte to begyle oper. ¶ Then cometh in lechere. and he lokuth al abowthe pe hows. & pen he settith him downe on pe benche. and pen beginneth he to speke. & bringe in oolde storiis of wemen & of lustus. & ribaldy. & faste he rusith himself of olde synnes. and alle laugen. & been glad to here his preching. ¶ Than cometh

in glotone pe stuard of pat howsolde. & he cherith pam alle. & biddith pam sitte stille & be mery and glad. so pat noon of zow go hoom bot it be so he be sad. or a staf in his hoonde for fallynge. ¶ Than slowthe herith pis maundement.

¶ *slowth.* pat is pe marchel of pat halle. & pen he ouerloketh pam alle. And pen he chargeth Idulnes to cheren pam alle. & to sitte stille. and pat pe cuppe. be not empte ne tume. ¶ Than at pe laste ende comith in wrath & he bringeth with him enuye. & rekunneth per acunthes. for pat he is tresureer

of pat howsolde. he chargeth pat noon of hem parte from oper in charite. & loke he saith wen patzeuer ze com togedur pat noon speke² good of oper. ne of zowre neigbures. And pen saide pai alle Amen.

¹ So the ms.

² of zow speke struck out with red ink.

¶ Loo ze deuilles portures. & consumers of sustinans. & wastures of
 (col. 2) zowre good in þe synne of glotone. & ze euer in nede.[#]
 & nedy. þer and ze were in god gouernel. ze mixth haf
 plente. And þe cause of alle þis. is lac of drede of god. & settinge
 noȝt be his commandementis. & lustus of flesch. & Idulnes of spiritus
 in goodnes. ¶ Also þer been sum oper. þat on þe halidai. wol bigynne
 þer gurnay¹. I. sai. þai breke þe commandement aftur þe doctrine of
 holy writte. he. & his werke beste. & alle þat perteneth to his how-
 solde. beoth¹ bounde to reste on þe halyda¹ bot gret neede constrane
 it. & zet wolde þis haf prouidencia. with reson. ¶ Haue þou mynde
 how þat god biddith þe do. In exodo. 20. wher þat he saith. ¶ Thou
 schalt do no serueabul werkes. naiper þou. neper þi wif. ne þi childere
 ne þi seruantus. neper þi strangur in þi hows. þat is he þat sugurneth
 in þin hows. neiper þi werke beeste. for þe beste may not labur with-
 outen þe constrayninge of man. ¶ Therefore holy writt sais. In exodo.
 xxxj. *Omnis qui fecerit opus in hac die morietur.* ¶ Bot
 Glossa. id est. many be desauied because of wilfulnes. & because of
 opus scrutle. couetise. & be temptacion. ysidorus. *Multi decipiuntur*
a diabolo. & ignorant se esse deceptos. Many been deseyued of þe
 deuil. & it is unknawen to hem. cause wy. for þai wol not knawe it.
 ¶ ffor god charguth þe be his commaundementis. þat þou sallt reste. &
 þi werke beste. ¶ Also summe been bisi on þe werkeday heerly up &
 late downe. for to gete wordely good & riches. Bot wen þe halyday
 comes þat þai schulde be heerly up for to go to matines & gete gras &
 þe loue of god. þat tyme þai spene in sluze & luste of þer fleche. & in²
 lechere. & so þai schul be puniche as abeste. for þe¹ loue of god &
 reson lacketh. ¶ ffor þe gratus brekyng of þe halydai is³ aman or
 awoman for to³ goon a bowte[#] syn. or for to gif any
 (fol. 123b) occasion of syn to ony oper. *Augustinus. Melius est in*
diebus festiuis arare. uel fodere. quam choreas ducere. Marci. 2.
Sabatum propter hominem factum est: et non homo propter sabatum.

¹ In the margin by A.

² Above the line by A.

³ Above the line by B.

The fourthe commaundement of god.

Quartum mandatum. *Exod. 2. honora patrem tuum & matrem tuam. ut sis longeuus. super terram. quam dominus deus tuus dabit tibi. Mathei. 15. Honora patrem tuum. & matrem. & qui maledixerit patri uel matri morte moriatur.* This is to mene. I. commaunde zow seith god. pat ze worschup zowre fadur. & madur. & loueth pam in zowre hertes. & helpith pam at need. ¶ And bepenke pe had not pai be. pou had not ben. And greuith pam nougth neiper in word ne in deed. ffor in alle pinge pat is lauful pou schalt been obedient to pam. and no firre. ¶ ffor pou schalt not bre noon of pe commandementis of god neper for fadur ne modur. pouz pai wold kurse pe perfore. ne for noon oper man. ffor pou schalt loue god & drede him ouer alle pinge. *In actibus apostolorum. 5. Obedire oportet deo magis quam hominibus. dedit deus spiritum sanctum omnibus obedientibus sibi.* ¶ Moreouer astur pai be deede fast for pam. preith for pam. & gar lett massus be songon for pam. and oper deedes of mercy and almus astur pi power. And pen¹ be higtus god¹ pe his blessinge. and pe blessinge of pi fadur & modur. & ioie of pi childeren. & forgifines of pi synes. ¶ Bot gif pou do agaynes pis commaundement. pou getyste pe schert lijf. & soru of pi childeren. and warienge of god. & fadur. & modur. & many oper angures in pi lijf. ze & zeuel dayes & pe payne of helle. *gregorius. Anime defunctorum quatuor modis absoluuntur. Aut oblacionibus sacerdotum. Aut precibus sanctorum. Aut carorum elemosinis. Aut Ieiuniorum cognatorum.* ¶ This haly werke seint gregor saith. That pe[#] saules of pam
(col. 2) pat ar deed arne lowsud out of payne of purgatori on foure maneres of wyse. woon is be masse synginge. The secunde is be preers of saintes. And pe pridde is. of per frendes almus deedes doinge. And pe fourthe is. of fastinge of per kosynnes. ¶ Also pou schalt worschup pi modur holy chirche. & hir seruantes. for pai been oure gostly fadurus. Lo haly writte sais. *Deum time. & sacerdotes eius sanctifica in tota anima tua.* This is. in alle pi saule dredeth god. & halde his prestes haly. and dispise not his seruantes. And also seint

¹ Above the line by B.

paule sais. *Ad Galathas. vj. Comunicet autem is qui catherizatur uerbo: ei qui se catherizat in omnibus bonis.* This is. þat ilke a man salle gyf parti of his goodes tille him þat techis him godes wordes And also seint paule sais. *Ad corinthios. ix. Nescitis quoniam qui in sacrario operantur de sacrario edunt. et qui altario deseruiunt. de altario participantur. id est. Ad thimothem. v. Dignus est operarius mercede sua. Mathei. x. Dignus est enim operarius cibo suo. id est. corinthiorum. ix. Ita & deus ordinauit hijs qui euangelium anunciant. de euangelio uiuere. luce. x. In quacumque domum intraueritis primum dicite. pax huic domui. In eadem domo autem manete: edentes & bibentes que apud illos sunt. Dignus est enim operarius mercede sua. Et in quacumque ciuitatem intraueritis: et susceperint vos manducate que apponuntur uobis.* ¶ And also þou sallte worsup þi gastely modur haly chirche in word. þat is. speke not in chirche. bot preiers and louynges to god. & to his modur & to alle saintes. And auoyde iangelinges. scornes. & demynges. & lauinges. ffor þou comeste to¹ þi modur holy chirche for to serue god. & for to do no serues to þe wicked spirite. *luce. xix. Domus mea. domus oracionis vocabitur.* Myn howse seith god. is an howse of preiers. And also þou salt worsup þe vij sacramentis. of holy chirche. Now her suffieith
(fol. 124) Inowȝt to telle þe for to worschup þi fadur & modur.*

The fyfthe commaundement of god

Quintum mandatum ¶ *Non occides.* ¶ That is. I. commaunde þe þat þou slee not. ¶ Bot agaynes þis commaundement doos he þat slees with hond. or with worde. or wille. or þat þou withhaldes. or a draweste fro aman his liſſinge. or his sustinans. *Deutronomii. xxi. Non negabis mercedem indigentis. & pauperis. set eadem die reddes ei precium laboris sui ante solus occasum quia pauper est. & eo sustentat animam suam. ne¹ clamet contra te ad dominum. & reputetur tibi in peccatum. Iusticia est reddere unicuique quod suum est. luce. vj. Et prout uultis ut faciant uobis homines. & uos facite illis similiter.* ¶ Agaynes slaughtur with pine handes. habetur in

¹ Above the line by B.

genesi. he þat spillit mannes blood. his blood schal be spilled. iij. libri regum. xxi. of þe kynge Acab. & of iesabal his wijf. and of þe good man nabot And so of many anoper þat we reden of in haly writte.

¶ Agaynes manus slaughtur with wille. *Iohannis. iij.* he þat hateth his broþer is aman sleer. And he þat loueth not his broþer. dwellith in deth. *Iohannis. iiij. Siquis dixerit quoniam diligo deum. & fratrem suum oderit. mendax est. Id est. Qui enim non diligit fratrem suum quem videt. deum. quem non uidet. quomodo potest diligere.*

¶ Agaynes man slawhtur in word. *In Micha propheta.* God saide to þe folk of amon. for þou maad ioy with þin honde & daunsed with þi feeth in þe slautur¹ of my¹ folke of israel: I. shal slee þe. *Ecclesiastici. viij. Noli de mortuo tuo² inimico gaudere. sciens quoniam omnes morientur.* ¶ And alle so aseruant. or aminister. if þat he do wilfully with good wille. putteth to deed him. þat is dampned be iustes. And also him þat þou lattes dye for hugur. if þat þou mixthes fede him. ¶ And so him þat þou eggest to synne. ¶ *And seint Ierom sais.* Also if þat þou hide þe bred of techinge & good lijfinge. þou

(col. 2) sallte be punichid for þi silens. &# for trespas þat þou mixtheste amende. ¶ Therefore he is called an euil seruant in þe gospels. þat hideth þe besant of his lorte. and perfore he was putte in prison. ¶ And alle so euil prelaturs þat geuith wrange ensampul to þe suggetis in worde or deede. ¶ Or with haldeth þe gostly fode. or bodely. if þai neede. *gregorius in moralium. Omnis qui male uiuit in conspectu eorum in quibus prepositus est. quam in ipso est occidit eos. Id. est. Clamor subditorum venit ad deum pro ignorancia & defectu prelatorum.* ¶ *Seint Austin* rehersith to alle bachiteres & detractures. and to alle þam þat geuith þe eris to heringe of þe euille speche. ¶ ffor he saith. it is mare syne to him³ þat hereth³ þe bachiter: þan it is to him þat bachiteth. ffor he⁴ þat speketh illee & bachituth. & it were so þat he haad not an herer. he mixth not bachite. And he saith. bope þe bachiter. & þe herer eiper togedur. it is rixtful þat þai been bope punichid. ¶ And also þe bachiter & þe feyner. & he þat makuth similacion. þat by foren aman

¹ of my repeated, and struck out with red ink.

² gaudere struck out with red ink between tuo and inimico.

³ þat hereth repeated, and struck out with red ink.

⁴ Above the line by A.

spekuth frundely. & behynde his backe preuely. he bachith & speketh illee. And with his frende he spekith peesbul. and undur pat preuely he settith spies for to do him malys. Thou schalt undurstonde. pat þe bachiter sleeth himself. & his heerer. and anulluth him pat he bachituth. *Iudicare fratrem est. quando nec loquitur. nec comedit cum eo. ymmo alios. a consorcio eius subtrahit.*

The sixte commaundement of god.

S*extum mandatum Non meehaberis.* That is. I. commaunde þow ge dele with no wemen. bot in truge matrimoni. ¶ for now. undur þis commaundement is conteyned alle maner of lechere. bothe kyndely. and agaynes kynde.¹ And also gostly lechere.¹ ¶ Bot þou² maiste undurstonde. pat aman & his wiif³ may syn ful greuesly togedur so þai may do. ge & deedly. & þat is. if þai doon operwise þan resonabul kynde askes. or ony pynte agaynes kynde. Or onoly for luste withouten ony resonabul causus ¶ for⁴ I. fynde (fol. 124b) wreten. for. iiij. cause aman may uson⁵ his wijf laufully. & þai sufficien to a good cristen man & resonabul. ¶ The firste is. pat it be euer kyndely Idoo. and cause of getinge of chideren. ¶ The secunde is. eldinge of dette in dewe tymes eyþer to oper. ¶ The pridde is cause of uncontinens And þe fourthe is. for to eschue fornicacion eþer of oper. ¶ And halsynge of þe wijf schal he⁶ not refuse⁶ in holy tyme so pat scho haf no cause¹ of noon oper. Neuerles þe asker is þe trespassur. if þer be ony defaute. ¶ for oper wiles it is lauful aman for to uson his wijf. & oper wiles not. aftur þe wordes of seint Austin. ¶ *Augustinus. Christiano cum uxore sua aliquando licet conuenire. aliquando non. propter processionis dies. & ieiunorum aliquando non licet conuenire. etcetera. Item quociens dies natalis. uel reliquie festiuitates sanctorum aduenerit. a proprijs uxoribus est abstinendum.* Whet ge wel pat lechere is agret syn þer as it is

¹ In the margin by A.

² Above the line by A.

³ In the margin by B.

⁴ Altered from *son* by B, the *u* being above the line.

⁵ Above the line by A.

⁶ Altered by B to *refused*.

⁷ Altered from *caw* by B.

mysusud. ¶ ffor bytwyne ¹ a sengel ¹ man. & sengul woman is deedly syn. ze & pe ful consente to pe deede withouten pe dede doinge is deedly syn in sengul man & woman. ffor seint Ierom sais. euer aperfit wille is euer take for pe dede in pe sigt of god. be it to good. or be it to illee.

Mathei. v. *Non mehaberis. Quia omnis qui viderit mulierem ad concupiscendum eam. etcetera.* ¶ Avotre is gratur

.i. iacobi. ¶ *Pec-
catum uero cum
consummatum
fuerit. generat
mortem.*

synne pen sengul. And incestus is more synne pen auotre. Incestus is. he pat delith with nonne. with kosyn. or with. amaydon. pe wich is ² called defloracio.

Bot pe grast is & pe hieste synne of alle is sodomite and synne agaynes kynde. ¶ *Incestus. a. quasi incastus.*

qui cum moniali. uel cum sanguinea. uel uirgine concumbit. Bot ouer alle sodomite is pe worste. ffor sainte austin sais. ¶ *Augustinus.*

Quod longer maius crimen est. quam cognoscere matrem. ¶ *Item*

Augustinus. Adulterium malum# vincit fornicacionem. (col. 2)

vincitur autem ab incestu. peius est cum matre quam cum aliena uxore concumbere. set omnium horum est pessimum. quod contra naturam fit. ¶ Isti omnes vocantur sodomite. Masculus cum Masculo. uel ffemina cum femina. uel Masculus cum femina. Augustinus. Quocumque autem modo tale factum exercet preterquam inter hominem et feminam ordinate. & in vase debito. viciu contra naturam. & sodomiticium iudicatur. ¶ Also pis commandement forbedith alle unlauful cussynges. & clippinges. & ragynges. & unclene touchinge.

ffor he pat towchith picke. is defouled of pe picke. ¶ A good man of

religion wol euer be tille ilke man & woman. as pouz his prior sat besydes þam & sawe & herde. ¶ A good weddeth man wol be to ilke

awoman. as pouz pat his wijf herde & sauge. & pe wijf also to hir husboonde. & a zinge man. or woman. as per fadur. or modur herde.³

or sauge. ¶ A seruant man or woman. as per maystur & maysturas herde or knew. In alle pinges pat perteyneth to syn. or to untruthe.

¶ ffor euer homlynes. & towchinges. & halkus and hernes. & cussynges & sittynge⁴ & ofte used. bringeth men & women to syn. Bot agood

man or woman pat dredith god. zinge. or wolde of what so gree so euer

¹ *sengel* is repeated, and struck out with red ink ; the *a* is in the margin by B.

² Above the line by B.

³ *herde* repeated, and struck out with red ink.

⁴ In the margin by A.

he be. he wol avoyde & schonon al silke tokennes. ffor silke maner usinges is more for luste. þen for deuocion to holynes. *ysidorus. Non enim perfecte vicium vincitur nisi sollicite causa & oportunitas viciij caueatur.* ¶ Seint paule saith. it is good pinge to aman .I. corinthiorum. vij. augustinus. not for to towchen a woman. And seint austin seith. if þat it be good pinge not for to towchen awoman. þen he saith. it is euil pinge for to towchen hir. ¶ So it semith bi holy writte & be doctures. þat howgeuer aman toche awoman. or þe woman þe man for luste. it defilith þe saule saue with in (fol. 125) þe sacrament of [#] wedlock. ¶ Also þou man or woman þat suffreste lechere in þin howse usud. knawyng. Or þat þou consenteste to ony oper. Or suffreste it wytingely. þer þat hit perteyneth to þe to amende it. Or if þat þou mizthe amende it. I. say þat þou schalt be pinisched be þe doome of god as he þat dooth þe deede. Aftur þe wordes of seint paule. And aftur þe wordes of holy writt & doctures. *Ecclesiastici. xxij. Precurre prior in domum tuam peccata abiciendo. ne tecum veniant in morte.* ¶ *Ad romanos. i. Non solum qui faciunt digni sunt morte: set qui consenciuunt. facientibus.* ¶ *Isidorus. Non solum factores: set & consocios peccati tenere obnoxios.*

The semfth commaundement of god.

Septimum mandatum est. *Non furtum facies.* heer is forbodon. Sacrilege. And rauen. And ocur. And symony. Alle untrue¹ Mesures. And fals wixthes. & mettes. for to bye be woon. &² selle bi anopur. ¶ Sacrilege is. wen haly pinge. or unhalued is taken out of haly place withouten laful leue. And also it is sacrilege to spende haly chirche goodes in mys use. Or to witt draw truge tythus. Offringes. or rentes. þat perteyneth truly to haly chirche. ¶ Ocur is on diuerse maneres. As if þou take outh for þe lone. Or sellest derre for þe lone & for þe respite of þe lone. or delay of tyme. Or if þou lene a weed to a day be enprise. & he breke þe day þou takest alle. And on þe same wise of fermus & of londes. Seint gregor sais. abouen

¹ wixtes struck out with red ink before mesures.

² Above the line by B.

alle merchaundise. of byinge. or sellynge. or lenynge. I. kursede be pe ocurer. gregorius. *Unde super omnes mercatores: plus maledictus est usarius.* Also gif aman gif to alord. or leneth tresur. for pat pe lorde schulde gif his sone a benefice. ¶ Also agaynes pis commande-ment dooth he pat usuth any rauen. pat is he pat taketh anoper mannes

(col. 2) good wrongely. on see. or londe agaynes his wille. to his knowinge. or¹ to his unknowinge. ¶ Rape is. of nonnes.

or maydenes. & wedues. etcetera. ¶ Also a gaynes pis commaundement doos alle pese werkemen of crafte. And pese laburers. pat maketh euel werke. & selleth it for good ping & good werke. knoinge wel pat he dooth defraude & begylynge to his euyncristen. & so he selleth with ooths his good falsly. and be gilith his broper untruly. ¶ Also pese labureres. pat maken couenant be pe day. or be pe woke for to do truly per labur. for aserten of hire. and pai faynen. or loytrun. or putten of pat pat pai migh do in oon day. put it of in to two daies. or aday and anhalf. for couetise. I. say hit is pefte. ffor pe same couenant pat he maketh for to be truly payed for his labur. on pe same wise pe same couenant byndeth him in pe sighth of god for to do¹ truly his labur in alle pinges pat is in lafulnes. neper² in longe sit-tinges ne in puttynges³ of: ffor pe wille of god is. pat aman schal do to his neigbur. as he wolde pat his neigbur dede to him. ¶ And also pis commaundement forbedith alle maner with drawinge wrongesly of an oper mannes god. And pat is. weper pat it be take priuily. or oponly. be stenpe. or be sotilte. or be fals wordes. or fals mesurus. mettis. or wigthes. or fals opus & feyned. ¶ Also po pat do not per dwteus to⁴ holy chirch: & as poo pat payeth not hir dettus & per tythes truly. And pat makuth not per offringes. & oblacions dewly. Or pat dooth ony wronge priuily. or apertely to holy chirche. Al pet⁴ doos agaynes pe commaundement. ¶ Also po pat with holdeth werkemen per hire. Or per awne mennes wages. for per trauel. or for per wages & hire. silke men kepit not pis commaundement. ¶ Also poo pat oppresit his tenantes. or pat meynnteineth fals querellis. or pat dooth ony extorsions. or wronges for couetise. or for hatradon. or for

¹ Above the line by A.

² Altered from *ne* by B.

³ Altered from *puttyngs* by B.

⁴ Altered from *pe* by B.

malis to þe sugettus. or to any oþer. þai kepe not þis commaundement. ¶ And also þai pat binemith amannus good name. or profit. be priue detraccion. In alle þese beforesaid and in many oþer is brekyngne of þe commaundementes of god. ¶ In *deuteronomio*. (fol. 125b) 24.* *Non negabis mercedem indigentis & pauperis & cetera.* ¶ *Luce. xv. Qui fidelis est in minimo: & in maior fidelis est. Et qui in modico iniquus est. & in maior iniquus est. Item nota. Quod ita committitur furtum. In repara: sicut in magna. Item ieronimus. furtum non solum in maioribus. set eciam in minoribus iudicatur. Non enim quod furtum ablatum est: set mens furantis attenditur.* ¶ *Concupiscencia. is he þat gedureth.* ¶ And *Auaricia. is he þat kepith.*

The eigthe commaundment of god is þis.

Octauum mandatum. *Non loquaris falsum testimonium. contra proximum tuum.* ¶ That is. þou schalt noȝth bere no fals wittnes agaynes þi neigbur. neþer for loue. ne for no fauour. ne for no drede. ne for no lukur of wynnynge of worldly good. ffor an þou do. þou brekest þis commaundement. Acordinge hirto. In *leuitico. xix. Non consideres personam pauperis: nec uultum potentis. set iuste iudica proximo tuo. Mathei. x. Et nolite timere eos qui occidunt corpus: animam autem non possunt occidere. Set potius eum timere. qui potest & animam & corpus perdere in gehennam. i. timothei. v. Nichil faciens in aliam partem declinando.* ¶ Agaynes þis commandemente doos þai. þat wilfully putteth þam to book oope. or in þinge þat is dowtabul. or in plesinge to ony man for fauour. bot it¹ were in aful iuste cause & sekur. ne for noon euil wille. or for to hindur woon. & in foperinge of anoþer. I. sai þo þat doon so synnen deedly. & slen gostly. ¶ Also² agaynes þis commaundement doos al fals recordurs. gylurus. glosers. flaturers *Bacchiteres.*³ detracturus. wriers. & scornors. & lyers. defamurs. & euyll conselurs & lesynmungers. & bosters. And þo þat sayin agaynes consciens. & fals breþeren.

¹ Above the line by B.

² Altered from *Al* by B.

³ Altered from *bacchiteres* by B.

and flas feyned frendes & euil tisers. & fals expositures of holy writte. Prophet. *Beati qui custodiunt iudicium & faciunt iusticiam in omni tempore.* ffor þe mowþe þat lieth. sleeth þe saule ¶ Aman schulde not maken alesynge for noon orpeliche mannes profit: for aman sal not

harne his awne¹ saule. for to help an noþer manes body.
(col. 2)

Bot raper þan aman schulde maken alesynge it were betur to halden his pees. if þat he darnot. or wolnot say þe soþe. for hinderinge of him þat he dredith or loueth. ¶ Neuerles perfeccion wolde in alle causus aman schulde sai þe soþe. And also þai þat haldeth þer pees. & saith not þe sothe þouþ þai konne. wen þai been askud. ¶ Also in þis commaundement is for boden specially in forsweringe oponly to fore aiuges man beringe fals wittnes. And alle oper priuy for sweringes in alle causus. And alle fals excusacions. And alle fals wittnes for drede. loue. or fauour. or for wratthe. or for enuye. And alle glosinges. & flateringes. ¶ So by þis commaundemente. aman schulde not halde with his awne fadur. ne with noon oper freend in þis world in afals querel. ne in noon fals opynion. ne in¹ conselle. for if þat he do so witynly. þan doos he agaynes his consciens. And in þat aman sueth þe wille of þe flesch & noigth of þe saule. *romanorum. viij. Si enim secundum carnem vixeritis. moriemini.* And if þat we lijfen aftur þe wille of þe flesch. we schulen be deed. ffor geef aman folueth þe wille of þe flesch. in as miche he berith fals wittnes agaynes þe saule *In deutronomio. xxiiij. Non occidentur patres pro filiis nec filij pro fratribus. set unusquisque pro peccato morietur.* ¶ Agay þis commaundement do þai. þat asoyleth þam þat þai may not asoyle. Or byndeth þam þat þai schulde not bynde with kursinges. And þai þat prechen fals agaynes holy chirche. And þai þat auant-theth² þan of konnyng & crafte þat þai konne noigthe. ¶ *In deutronomio. xx. vij. Maledictus homo qui peruertit iudicium aduene. & pupilli. & vidue.*

¹ Above the line by A.

² Altered from *auanttheth* by B.

The neythe commaundement of god.

Nonum mandatum. *Non concupisces uxorem proximi tui.* That is. I. commande zow. pat ze¹ desire. ne couet noigt zowre neigbures wiif. ne his dougtur. ne his seruant man ne woman. neipur be[#] way of syn: ne be way of wronge (fol. 126) ¶ In pe sigste commaundement is forboden pe dede of lechere. & pe wilful consent perto. saf within pe hooly sacrament of wedlack. ¶ And in pis commandement pe¹ wille of pe syn is forboden. And not oonly pe wille of pat deede of pat syn. bot also pe wille & pe desire to haf ony occasions to do lechere. & flesly steringes. or delectacions in pe fleche. ffor luste euer maketh pe syn. So pat god commaundeth claunes of body from alle maner fleschely dedes of lechery out of trewe wedlacke. ¶ And alle so al² clanes of herte. from unlauful couetinge. & desiringe of pe dede of lechere. and also alle lechures delectacions. ¶ The woman pat taketh anoper man pen hir howsboonde. scho defilighz hir howsboonde bed. with a titul of forsakyng. And pe man on pe same¹ maner to pe wiif. Seint paule³ seis it is agret sacrament. and ho is defectif. hit wol not been unpynished greuesly. ¶ ffornichaturus and avoutererus god salle deme pam That is in a special doom be here self. he is aglotunus lechur. pat hath of his awne Inowge. & stelith oper menus. And per fore he sall be pyniched. for lechere. for glotonne. & pefthe. ¶ *Ad hebreos. xiiij. fornicatores. et adulteros iudicabit deus. id est. in speciali iudicio. honorabile connibium in omnibus. et thorus in maculatus. Ad ephesios. 6. Sacramentum hoc magnum est.*

¹ Above the line by B.

² Altered from pau by B.

³ In the margin by A.

The tenth commaundement of god.

N *On concupisces rem proximi tui.* ¶ That is. pou schalt not desire pine neibures good. That is to say. pou schalt not couette pi neibures hows. ne his seruant. ne man ne woman pat perteyneth to him bot in good consciens. ne his ox. ne his hors. ne his asse. ne no good of his is wrongely. neper for labur neper in byinge ne in sellynge ne barginige. ne in takynge. neiper pi self. ne noon oper bi þe. *proverbiorum. xxviij. Princeps qui libenter audit¹ mendaci omnes ministros habet impios Quia scriptum est. Os quod mentitur occidit animam. & perdes omnes qui locuntur² mendacium.* (col. 2)

¶ Also pou schalt not haf pi neibures good³ be byinge of plee or barginige for pi profit & to³ his harine. so pat pou schalt not for couetise of his good be gyle him wilfully be no maner sotilte in bargininge to byen of him knowinge wel. pat he schulde harmed perbi. ¶ And also. if pat pi neigbur haue apinge pat he haath. & is not wille for to leue it & ligtly it wol stonden him in stede anoþer tyme. & pou desireste it fro him! þan pou kepiste not pis commaundement. ¶ And als so if pat pou plede wrongeasly with ony man for his good. and pouze pat pou gete it noigth with pi plee pat is wronge! owþer his howse. or his londe. be maistri. as pi desire. & wille were. yet doos pou agaynes þe commaundement. And also. if pat pou desireste ony maanus deeth. for his heritage. or for ony oper good. þan pou doost agaynes pis commaundement. ¶ Also pis commaundement forbedith. alle maner wronges. & fals couetise. & sleigtus. & cautelis. for to haue pi neibures good wrangely & agaynes his wille. ffor pou schalt not desire wilfully. ne scheche no good of his pat he hath un rigtwes pat were agaynes his wille for to leuen. Ne pou schalt not by of him. bot pat he may selle þe laufully. noþer lond ne renthe. ne noon oper pinge knowinge to þe bot in alle truthe. & iustenes. ffor pis is haly scriptur. confermyng of þe ten commaundementis of god. And takuth heed. of rex achab. & of nabot. *Non concupisces domum proximi tui. secundum Augustinum. hic prohibet concupiscenciam reialiens immobilis.*

¹ Altered from *audis* by the erasing of the *s*.

² In the margin by A.

³ Above the line by A.

Non desiderabis uxorem eius. non seruum nec ancillam. non bouem. non asinum. nec omnia que illius sunt. ¶ Hic prohibet concupiscenciam rei mobilis. secundum. Origenum. tamen unum est preceptum. ¶ Zacharie prophete. v. Ego video volumen volans. longitudo eius. xx. cubitorum. & latitudo eius. x. cubitorum. & dixit ad me. Hec est maledixio que egredietur super faciem omnis terre. quia omnis fur sicut ibi scriptum est iudicabitur. Et omnis iurans ex hoc similiter iudicabitur. Educam illud dicit dominus exteri. & veniet ad domum furis. & ad domum iurantis. in[#] nomine meo mendaciter. et (fol. 126b) commorabitur¹ in medio¹ domus eius. & consumet eum & ligna eius. & lapides. & cetera. Math. vij. Omnia ergo quecumque uultis ut faciant vobis homines. & vos facite illis. hec est enim lex & prophete. Non omnis qui dicit michi. domine. domine. intrabit in regnum celorum. set qui facit voluntatem patris mei qui in celis est. Luce. vij. Quid autem vocastis me domine. domine. & non facitis que dico? Iohannes. xiiij. Si diligitis me. mandata mea seruare. Mathei. xix. Si vis ingredi ad uitam serua mandata. Qui nobis concedat. qui uiuit. & regnat.

¹ In the margin by A.

NOTES

P. 9, l. 21 *ille* clearly for *ilke*. l. 22 *fay* for *saf*. l. 24 Between *kepe* and *his* a word has been completely scratched over.

P. 10, l. 1 *Roson*. So the MS. The difference between *o* and *e* in the writing is so slight that the two letters were easily confused. l. 21 *langes* for *landes*. l. 25 *chirderen* for *childeren*.

P. 11, l. 10 *man & wemen* for *man & woman*. l. 35 After *god* three words have been written in the margin by B. The second of these words may be either *pe* or *pi*. The last word cannot be read with any degree of certainty; seemingly it is *fauer*, though it may be *trauell*. Either of these readings makes good sense. The added phrase is not absolutely necessary.

P. 12, l. 2 *shaplokur*. Cf. Kluge, Paul's *Grundriss*, 1060. l. 15 *isrle* for *israele*. l. 23 *sauls* for *saluus*.

P. 13, l. 32 *for to with ho stall*, etc. = *for to wit who stall*, etc.

P. 14, l. 1 *And of*, etc. probably for *As*. l. 1 *loues*. It seems certain that *soues* = *sieves* is intended and that it is a reference to the practice described by Brand, *Popular Antiquities*, III, 35 ff. l. 14 *dunnancia* for *diuinacio*, which probably was in the original from which the scribe was copying *diuinācio*, the *ā*, of course, being a mistake for *a*. l. 16 *ydolatriam* for *ydolatria*. l. 35 *gegor* for *gregor*.

P. 15, l. 29 *semetuel*. One word in the MS.

P. 16, l. 22 At the foot of fol. 121 b :

2. petri. 2. ¶ Melius enim erat eis non cognoscere viam iusticie. quam post agnitionem retrorsum conuerti ab eo quod illis traditum est sancto mandato. ysidorus de summo. bono. Tanto enim maius cognoscitur peccatum esse. quanto enim maior qui peccator [= peccat] habetur.

actuum. 5. ¶ Obedire oportet deo magis quam hominibus. dedūt deus spiritum sanctum omnibus obedientibus sibi.

gregorius. Si ueraciter christianus esse. plus dei iudicium quam hominis voces timeres.

l. 23 *man* for *maner*.

P. 16 Gloss, l. 5 *perdes* for *perdel*.

P. 17, l. 1 *me* for *men*. l. 12 *commaundemetis* for *commaundementis*. l. 15 *Quia* for *qui*. l. 16 *adhibem* for *adhibet*.

P. 18, l. 24 *intandam* for *uitandam*. l. 26 *swe* for *euere*. l. 23 *pe* for *per*. l. 30 *quod est*. So the MS.

P. 19, l. 10 *sauȝt* for *sauȝ*.

P. 21, l. 17 *have* evidently is omitted between *&* and *rewarde*. l. 24 *gorie* for *glorie*.

P. 22, l. 7 Supply *etis* between *potentes* and *ad*. *Visi* for *rivi*. *missendum* for *miscendum*. l. 9 At the bottom of fol. 122 b :

¶ In exodum. xij. xij. Dies prima erit sancta [atque] solempnis. et dies septima eadem festiuitate venerabilis. nichil operis facietis in eis. exceptis hijs que ad vescendum pertinent. et obseruabitis asima. 31. 35. In leuitico. 23. ¶ locutus est dominus ad moysen dicens. Decimo die mensis huius septimi: dies expiationis erit celeberrimus. &. vocabitur sanctus. Affligetisque animas vestras in eo. & offeretis holocaustum domino. Omne opus seruite non facietis in tempore diei huius: quia dies propiciationis est. ut propicietur vobis dominus deus vester. Omnis anima que afflicta non fuerit die hac. peribit de populis suis. Et que operis quippiam fecerit: delebo eam de populo suo. Nichil ergo operis facietis in eo. Legittimum sempiternum erit vobis in cunctis generacionibus. & habitacionibus vestris. Sabbatum requiescionis est. [et] affligetis animas vestras die nono mensis. A uespera usque ad uesperam: celebritis sabbata uestra dicit dominus omnip[otens].

l. 14 *ruson*: boast, praise, extoll. Cf. Wright, *Dial. Dict.*, q. v. l. 26 *sad*: sated. l. 30 *tume*: empty; Scotch *toom*. Skeat denies that the word is O. E. and takes it as a Norse borrowing, *Icel. tomr*. Wall (*Ang.*, xx, 135) cites O. E. *tom* (only in poetry) and Low German *tomi*. He includes *tume* among the words that that may be of either English or Scandinavian origin.

P. 23, l. 9 *beoth*. An unusual form at this date. Again we may have here a careless confusion of *e* and *o*, or it may be that *beoth* is a form brought directly over from the text that the scribe was copying, which probably was, as in many other instances, a very old text. l. 25 *sluge* probably for *sluȝe*. Cf. *mouȝe* for *mouȝe* (p. 32, l. 3). The scribe may have intended *sluȝe*, mistaking *ȝ* for *ȝ*. Strattmann records: *sluȝe*, *slauȝe*, *slouȝe*, *sluȝe*, *slauȝe*. l. 30 *festiuus* for *festiuis*.

P. 24, l. 10 *bre* for *breke*. l. 16 *gar lett*. Interesting tautology, which is to be accounted for, probably, by the difference of usage in the scribe's dialect and that of the copy he was following.

P. 25, l. 1 *catherisatur* for *cathetisatur*. l. 5 *quas* is omitted between *operantur* and *de*. l. 18 *vocabitus* for *vocabitur*. l. 23 *solus* for *solis*.

P. 26, l. 15 *huger* for *hungere*.

P. 28, l. 14 *longer*. The contraction over the *e* in the MS. is surely that used for *er*. *Longe* is, of course, intended. l. 23 *cussynges*: kissinges. *clippinges*: embracings. *Clyppyng* or *kyssyng*, or *towchyng* of *lyth*. Myrc, *Instruction for Parish Priests*, p. 39. *ragynges*: wanton playing. l. 31 *homlynes*: intimacy, familiarity. Cf. *N. E. D.*, and Wright, *Dial. Dict.*, q. v. Not in Strattmann. *halbus* and *hernes*: corners and recesses. A conventional pairing. Speght's Chaucer (1598), Address to Chaucer: "Where hast thou dwelt good Geoffrey al

this while? . . . In haulkus, and herne, God wot, and in exile." Trevisa (Rolls Series), I, 9: "Dedalus haus haþ many halkes and hurnes." *Ratis Raving* (E. E. T. S.), p. 121: "In cauernys and in ernes."

P. 30, l. 7 At the foot of fol. 124 b:

13. *Ad hebreos. Honorabile connubium in omnibus. & thorus immaculatus. fornicatores & adulteros iudicabit deus. id est in speciali iudicio. .5. Ad ephesios. Sacramentum hoc magnum est. Ysidorus. de summo. bono. Principuliter hunc duobus vicijs diabolus humano generi dominatur. id est per superbiam mentis & luxuriam carnis. per hec duo vicia diabolus humanum possidet genus. ut dum mentem erigit. vel dum per luxuriam carnem corrumpit.*

Brevis est voluptas fornicacionis: set perpetua est pena fornicantis.

l. 8 *wedues*, widows. OE. *widuwe*. Promp. Parv. *widue*. l. 24 *stenþe* for *strenþe*. l. 33 *hatradon*. The N. E. D. records *hatreden*, *haterdyn* and *haatredyn*, but not the form here.

P. 31, l. 5 At the foot of fol. 125:

Actus. z. In veritate comperi[o] quoniam non personarum acceptor deus: set in omni gente que timet [eum]. et operatur iusticiam acceptus est illi.

l. 29 *recordurs*: witnesses. *glosers*: flatterers, decievers. l. 30 *wriers*: accusers.

P. 32, l. 1 *flas* for *fals*. *tisers*: enticers. l. 3 *mowge* for *mowþe*. l. 25 *Agay* for *Agagne*. l. 28 *þan* for *þam*.

P. 33, l. 1 *neythe* for *neynthe*.

P. 34, l. 7 *bargenige* for *bargeninge*. l. 8 *verba* omitted between *audit* and *mendacijs*. l. 10 At the foot of fol. 125 b:

Zacharie prophete. ¶ Loquimini ueritatem unusquisque cum proximo suo ueritatem & iudicium pacis iudicate in portis vestra. & unusquisque malum contra amicum suum ne cogitetis in cordibus uestris. & iuramentum meum verax ne diligatis. Omnia enim hec sunt que odi dicit dominus.

l. 12 *bargenige*. Again the second *a* is omitted. l. 14 *be* is omitted between *schulde* and *harmed*.

P. 35, l. 8 *exeri* for *exercitum*. l. 9 At the foot of fol. 126:

.Ecclesiastici. xxiij. Vir multum iurans replebitur iniquitate. & non discedat a domo eius plaga.

l. 15 *vocastis* for *vocatis*.

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